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EXPLICIT GUIDELINES
& RULES REGARDING

SEXUAL RELATIONS



MARRIED LIFE

Compiled by
Moulana Musa Karmadi - London

Translated by
Mufti Ismail Musa Menk - Zimbabwe



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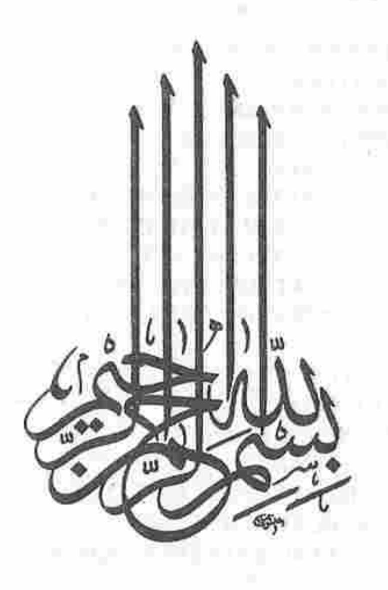
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Bismillāhir-Raḥmānir-Raḥeem

IN THE NAME OF

ALLAH

THE BENEFICENT, THE MERCIFUL

CONTENTS

In the Name of *Allah*, Most Beneficent, Most Merciful

FOREWORD

It is only through the assistance of *Allah* Almighty that this concise booklet has been prepared. It is no grand quality of my own, for all that I have done is compiled relevant parts of the following books: *Al Hadiyyatu Lin Nisaa, Aadaab e Mubaasharat, Deeni Dastarkhaan, Tibb e Nabawi, Jadeed Science, Zabt e Wilaadat, Ihyaa Uloomid Deen* and various books of *Hadeeth*.

The driving force behind my compilation of this booklet is the fact that in the past ten years, from the experiences of the *Shar'i* Grievances Panel *(Panchaayat)* which falls under the *Hizbul Ulama UK*, it was found that most marital problems were a direct result of either the ignorance or the disregard of these important rules by the parties involved.

Thus it was decided that an explicit booklet in which the etiquettes of the first night of marriage, the rules of sexual relations during menstruation, the dangers of homosexuality and masturbation etc as well as the correct manner of sexual relations be compiled. By doing so it is hoped that our youth be educated regarding the *Shari* rules of the above and in turn save themselves from both the religious and health hazards.

"And my success and acceptance comes only from *Allah*" *Al Qur'aan – Surah Hud*

I am grateful to Mufti Umar Farooq Saheb, who is the *Khateeb* of the *Jamie Masjid* of Clapton and *Sheikhul Hadith* of *Darul Uloom* London, who has read the entire Urdu script of this book and written a note of endorsement. He took great trouble in going through the manuscript and providing the references.

I am also thankful to Mufti Ismail Musa Menk of Harare, Zimbabwe who is a graduate of the Faculty of *Shariah* of the University of Madinah Munawwarah, and a graduate of the *Iftaa* Department of *Darul Uloom Kantharia* – Gujarat, India, who translated this booklet into simple English.

May *Allah* reward them abundantly, and grant them increase in knowledge and good deeds, *Aameen*.
I hope that this booklet will be a means of benefit and education for its readers.

(Maulana) Musa Karmadi, 1424H
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PREFACE

By Mufti Umar Farooq Saheb Luharwi – DB
Sheikhul Hadith Darul Uloom London

All praises are due to *Allah* Lord of the worlds and blessings and salutations be upon the leader of Messengers and his family and his companions, thereafter…

Islam is the final religion. Such a complete religion it is that after it neither is there anticipation of another religion, nor is there need for any other message. It is a universal, all encompassing and everlasting religion that has guaranteed the fulfilment of the needs of all people.
The feelings of people, their inclinations, needs, necessities, natural instincts singular as well as collective, inter-family as well as inter-community (social), and every aspect of life falls under certain rules and regulations of this religion. No sphere remains without Divine guidance.

The rules governing social conduct include an important part on marriage and sexual relations. How then would it be possible for one to omit giving importance to its rules and regulations?
Islam is a moderate religion, in line with the natural instincts and needs of man and fully balanced. Therefore the rulings on sexual issues are also such, admitting that it is natural. Thus the instincts placed within the heart and mind of man are all by the Wisdom of Almighty *Allah*. This natural sexual instinct with all its types, temperaments, conditions

and stages in the life of man is one deep reality. Islam has never called for the destruction or abolition of this instinct, neither through celibacy nor sainthood.

If the fulfilment of the desire as result of one's sexual nature and inclinations is within the limits of the *Shariah* then it has not been classified as forbidden (*Haraam*). The condition is that the fulfilment of sexual desire at any cost, must not be the sole aim of a person. One must maintain moderation free from both extremes and free from animalistic behaviour. Similarly, unclean, dirty and silly means of fulfilling this desire should not be resorted to.

The correct method of fulfilling one's natural sexual desires within the framework of the Laws of Almighty *Allah* is known as *Nikah*. Islam has placed detailed rules in this regard and commanded mankind to obey those rules in order for man to be raised above other creatures.

This booklet is a clear attempt, with boldness, to highlight these rules and regulations. It has been compiled by a great, well known and respectable scholar of *Deen*, Maulana Musa Karmadi Saheb (MZ) (Secretary General of Islamic Educational Trust, UK). He has brought together verses of the *Qur'aan*, sayings of the Prophet (peace be upon him), the pious and learned, the doctors and those of experience. In the foreword his mention of the resource books and his appeal to seek clarification from the Muftis (Jurists of the *Shariah* Law) regarding detailed issues such as artificial fertilization, have added weight to this booklet. The simple language of this booklet and use of common terminology has made it easy for the

ordinary reader to benefit tremendously. Having read this entire booklet, I feel that it has provided sufficient *Shari* guidance on its topic.

I hope that the youth in particular, will acknowledge this compilation and derive maximum benefit from it. I pray that Almighty *Allah* grant acceptance to this booklet, and make it beneficial for the *Ummah* and accept all the *Deeni* efforts of the complier. *Aameen*

(Mufti) Umar Farooq Luharwi
18 Jumada Al - Oolaa 1424H

GRATITUDE

When the first edition of this booklet was published, it was not imagined that it would be granted such high regard. Gratitude and Praise be to *Allah*, many people have, through telephonic as well as written feedback, spoken highly of it.

Together with this positive feedback, they have confirmed the benefits of this booklet for the general public as well as the need for it, requesting that several other important issues be addressed in the next edition. *Alhamdulillah* this was very encouraging.

Besides this, some doctors and a few youth have clearly admitted their ignorance of these rulings. Some did not know of the fact that the *Shariah* had laid down certain etiquettes and guidelines regarding the first night spent together by a married couple.
One young man admitted ignorantly calling out *Athaan* seven times on the first night. Another says he

spent long hours reading several *raka'ats* of *Nafil Salaah*. Some did not know that intercourse is prohibited during menstruation.
In a phone call from Africa one man said this booklet should have been published a long time ago when he was young. He says that by reading this booklet it was found that a lot of mistakes and sins were committed due to ignorance. May *Allah* Almighty forgive us all! *Aameen*

No doubt all the rulings have already been written by our scholars. However, due to the lack of such information in the English language those who speak English were unaware of some these rulings.

A second edition of this booklet was necessitated because the first edition of both the Urdu and English were sold out. This edition has a few extra rulings and guidelines for your benefit. It is hoped that the youth as well as others who would like to spend their married lives within the framework of the *Shariah* will be shown the right path and stay on it.

"Our duty is none but to convey the clear message" *Al Qur'aan*

(Maulana) Musa Karmadi – London
1425 H

SIGNS OF PUBERTY

As a child grows, there is visible change in the body parts. In a male child, facial hair begins to appear, pubic hair grows, the voice breaks and semen is released at times.
A female child begins to experience menstruation.

At this point the child becomes an adult and is regarded as having attained puberty.
Thereafter both the male and female child begin to get the urge to fulfil a sexual desire which awakens within them. A male child begins to enjoy the company of females and women.
This is the age that requires great guidance and care. An old saying goes: "Youth is madness."

The *Shariah* has emphasised the segregation of *"ghair mahrams"* (unrelated opposite sexes) from this age on. It is important that the child is now made aware of the dangers of masturbation and homosexuality. The child should be kept away from bad company and friends that have a negative influence for this is one of the best ways of saving a child.

In Europe, we are all aware of the satanic activity that goes on at gatherings where males and females mix freely and weddings are no exception. In reality such large gatherings of females should not even be encouraged. Rather than huge weddings that facilitate evil, we should opt for the *Sunnah* of simplicity.
In this age we can clearly observe the *Ummah* being destroyed, its condition deteriorate and the snatching

away of *Deen*. In these situations those whom Almighty *Allah* has granted better conditions in terms of wealth must do as much as they can to assist the poor and suffering Muslim whom nobody is interested in, rather than spend their wealth on huge weddings and other unnecessary activity.

May *Allah* Almighty grant us the acceptance and true understanding.

BENEFITS OF NIKAH

Allah Almighty has placed within every male and female certain base desires and has decreed a permissible manner of fulfilling them. Through these permissible methods one is able to achieve enjoyment from the opposite sex and save oneself from adultery and fornication. For this reason *Nikah* is considered as "half of *Imaan*".

Through this *Nikah*, which saves a person from impurities and forbidden acts, one also achieves and maintains good health, mental peace, stability and harmony, and in fact maintains the lineage and continuity of humankind, etc.

There is no doubt in the fact that *Nikah* is a great gift of *Allah*. Through it a woman that one was not permitted to look at becomes permissible. She becomes a life long companion providing comfort and company within the home of the husband. Both husband and wife become attached to one another to the degree that each feels the joy or pain of the other.

By having children, they maintain their lineage and further strengthen their bond.

The greatest factor is that the *Sunnah* of our Beloved Prophet Muhammad (peace be upon him) is preserved. He has said, "*Nikah* is my *Sunnah*" He further says, "Whosoever abandons my *Sunnah* is not from amongst me (my followers)." *Mishkaat*

In one narration the Prophet (peace be upon him) says, "To fulfil your base desires (with your lawful wife) is an act of charity." The companions questioned, "Oh Prophet of *Allah*! If one of us fulfils his base desires will he be rewarded for that?" He responded, "If he were to fulfil them unlawfully (in a *Haraam* manner) would he not be sinful?" They said, "Indeed he would" The Prophet (peace be upon him) said, "So if he fulfils them in a permissible manner he will definitely be rewarded!"
In another narration, even spending upon one's own wife and children with an intention of reward is termed and an act of merit and charity.

There are many narrations in this regard. They prove that through *Nikah* countless doors of *ibaadah* open up. An opportunity to remain engaged in constant *ibaadah*, year upon year, whether asleep or awake, standing or seated, during the day as well as the night, is provided for both parties. Thus one should thank *Allah* Almighty for this great gift of *Nikah*.

In Europe and other parts of the Western world, those who are being influenced by their peers or by other factors making them turn away from *Nikah* and give

preference to a relationship that is impermissible, should carefully consider the benefits of *Nikah*, both spiritual as well as material, and should not prohibit themselves from the great reward that lies therein. They should engage in sincere repentance and choose the pure and correct path.

ENGAGEMENT

The *Shariah* teaches that once our children are of age we should not delay in getting them married. It is natural for every parent to be concerned about their children in this regard, and look out for a suitable partner for them.

The *Shariah* has made great ease for those intending to come together in marriage. However, we have adopted so many un-Islamic customs and trends at times of happiness as well as sadness that create unnecessary difficulty.

One example is during engagements. It is important that firstly we understand that a proposal in Islam is not confined to one party. It can be made by the girl's family or the boy's family. Believing that a girl must wait for proposals or vice versa is un-Islamic. Whenever one comes across a suitable partner for his or her child, male or female, one must not lose the opportunity of proposing only for the sake of following this baseless trend.

Secondly, nowadays in our quest to fulfil the countless un-Islamic customs, we invite large numbers of relatives and friends from far and wide, employ video

and photographic specialists, transgress by allowing the intermingling of sexes, playing of music etc and various other prohibitions that disgrace Islam and the Muslims and would even embarrass *shaitaan* himself.

At times the extravagance of one engagement is so vast that if one were to spend the amount wisely, countless needy Muslims of the world would be able to get their daughters married.

What a disgrace that not only the general public, but even some religiously inclined people have fallen into these customs!
Some Muslims have whole heartedly permitted their engaged child to be with the fiancé from the day of the engagement as though they were married. They even afford them holidays alone in far off countries and shamelessly turn up at the airport to bid them farewell in huge numbers – and the *Nikah* has not yet taken place. It is as though they have all happily encouraged zina (fornication) and are sending them off to openly commit the sin. May *Allah* protect us!

The heart of a true Muslim should be hurt upon hearing this. Such shameless acts cannot be aptly cursed – for indeed the *Qur'aan* has strongly condemned and prohibited it.

BASELESS CUSTOMS OF NIKAH

When a child is born, the parents are concerned about the upbringing, the education, the spiritual, physical and material advancement of the child. Every moment is spent pondering over the goodness of the child – trying to ensure the fact that the child has a healthy upbringing, good friends, maintain the good name of the family, have a long life, etc.

Thereafter, the thought of the happy marriage of this child comes to mind and it develops into a concern. After all this effort, concern and hope, many years later when *Allah* provides an opportunity for such a marriage to take place and opens the doors it is necessary that one thanks *Allah* for it and follows the footsteps of the Prophet (peace be upon him), staying away from all un-Islamic trends that displease *Allah*.

Firstly, regarding the representation of the bride for the *Nikah* itself it must be known that it is *Sunnah* and best that the father of the bride being her guardian should be her representative if he is available. If he is not available then the closest male relative should represent her.

Thereafter, prior to the *Nikah*, when going to the girl to confirm her permission, happiness and wish known by some as "*rajaa*" it is un-Islamic to be accompanied by *non-mahrams* even if they happen to be from the groom's side. The witnesses to this permission must be *mahrams* to the bride.

The groom at this point and his relatives who are *non-mahram* to the bride cannot justify their presence in front of this girl. It is sad that even religiously inclined people disregard the rules of *purdah* at this point. Some even try to justify it by saying that there must be one witness from either side.

It should also be borne in mind that it is a *Sunnah* and highly encouraged and rewarding to hold the *Nikah* solemnisation in the House of *Allah* – The Masjid.

Secondly, what is happening at the weddings of this age is that every wish of the child is fulfilled even if it is prohibited by Almighty *Allah*. The clothing, gowns, etc that displease *Allah* are worn on this day. Photos, videos, dancing, musical bands, the intermingling of sexes and other methods of pleasing *shaitaan* are employed. The limit is that the bride and groom, in full view of the public, sit together, exchange rings, and make each other eat pieces of the "wedding cake" and even kiss and embrace with the public cheering them on.

Allah save us! These things and many other un-Islamic trends that take place upon happy occasions should really hurt a true Muslim.

Imitating the non believers, disgracing the laws of *Allah*, and pleasing people at the expense of the pleasure of the One who created the child, looked after him, given him or her good health and in whose Hands lie the happiness or sadness, success or failure, health or sickness, life and death of one and all is something we cannot afford.

If we ponder we will realise that it is absurd to claim that the day of *Nikah* is a "happy" day when the only one who was made happy was *shaitaan*! What blessings do we expect in our marriages, in our homes, in our children and so on?

CHOOSING A SUITABLE DATE

When finalising a date for the *Nikah* at times we forget to consider the menstruating days (monthly cycle) of the bride. We should do so by finding out through the women of the household and then fixing a suitable day for *Nikah*.

It is unfortunate that people have stopped looking into this matter. The hall is booked at the convenience of the groom or his family and the bride is handed over. The result is that countless brides have complained of spending their first night whilst menstruating. It is worth pondering over the condition of a groom who has protected himself from *Haraam* for so many years and then finds himself with his *Halaal* bride in his arms on the first night, telling him that she is menstruating! What type of patience and *sabar* would be required from such a youthful groom!

If for example, he was unable to resist her and engaged in forbidden sexual intercourse due to this condition, then would all those involved in fixing the date not share the sin of this groom? What would be the feeling of a bride and groom who have saved themselves from *Haraam* all their lives and then fall into it the very first night of marriage?

It is unfortunate that we have become engrossed in looking into the un-Islamic beliefs of certain days, months and dates being full of bad luck and we go to great lengths to ensure that these baseless beliefs are considered, yet we are not interested in what Islam has asked us to look into. Women now decide and dictate all sorts of dates based on avoiding, the 8th, 18th and 28th or 3rd, 13th or 23rd of certain months. This is all *Haraam* and baseless thinking. No day is a day of bad luck. In fact bad and evil are connected to one's deeds. A time of engaging in the obedience of *Allah* and His Messenger (peace be upon him) is a time of blessings and a time of disregarding the laws of *Allah* and earning His anger is a time of bad luck.

FAREWELL TO THE BRIDE

In order to be saved from the un-Islamic customs and trends many people now choose to get the *Nikah* of their children done in *Tablighi Ijtimas*, *Madrassah Jalsahs* or other religious gatherings. This is a great idea. The *Du'aas* of many pious people are achieved. Thereafter if the farewell of the bride also follows the same simplicity, it would be "*nur-un-alaa-nur*" (a virtue upon virtue)! However, what can we say? Sadly, our mentalities seem to be infested with the un-Islamic trends such that we feel unhappy if none of these unacceptable things take place during this occasion. Rather than being happy about the simplicity we become sad and feel like something is missing.

For this reason many families then hire a hall for the farewell of the bride or *"rukhsati"* and destroy their virtuous achievement during the *Nikah* by not leaving out a single of these forbidden trends this time round.

One clearly un-Islamic custom during the farewell of the bride is that her family members block her vehicle until a certain amount is paid. This is a Hindu custom which has no place in Islam. How can a true Muslim accept or be happy or even allow such un-Islamic trends within his or her household? This "blocking and seeking payment" is repeated again upon arrival at the in-law's home. In order to please *Allah* we must put an end to all such habits.

ARRIVAL AT HER NEW HOME

After *Nikah* and *"rukhsati"* when the bride comes into her new home, the husband, should place his hand on her hair towards the front of her head and read the following *du'aa*

Allahumma innee as aluka khaira haa wa khaira maa jabalta haa alayhi wa a oothu bika min sharri haa wa sharri maa jabalta haa alayhi.

Meaning: Oh *Allah* I ask You (to grant me benefit from) her goodness and her good characteristic, and I seek protection in You from her evil and her evil qualities. *Abu Dawood 1:293*

By the goodness of this du'aa *Allah* Almighty will spread the piety of that bride within the home, and keep away all evil.

ETIQUETTES OF CONSUMATION

After *Nikah*, upon the first night, when a couple is alone for the first time and desires begin to develop, then before engaging in sexual acts both the husband and wife are taught to read *"Bismillah"* and *Surah Ikhlaas (Qul huwallahu ahad...)* followed by this *Du'aa*:

Bismillahi Allahumma jannib nash shaitaana wa janni bish shaitaana ma razaqtanaa
Meaning: In the name of *Allah* Oh *Allah* save us from Shaitaan and keep shaitaan away from whatever You grant us (as in children). *Bukhari 1:26*

Also read:
Allahumma laa taj al lish shaitaani fee maa razaqtanee naseebaa.
Meaning: Oh *Allah*! Do not let shaitaan have a share in whatever You grant me (in terms of offspring) *Munaajaat e Maqbool*

The Hadeeth says that shaitaan will not be able to harm a child conceived after following these steps.
Sheikh Abdul Haq Muhaddis e Dehlwi RA has said that if this du'aa is not read before intercourse, then *shaitaan* may interfere and there is a possibility of disobedience and destruction with the children.

During intercourse the couple should avoid being totally naked. *(Ibn Maajah 139)*. It is said that sexual relations whilst totally naked may brush off onto the child born as a result who can then become shameless.

The Prophet (peace be upon him) used to cover himself and his respected wife with a sheet or cloth and did not make noises or sounds during sex. We are taught not to become animalistic in our sexual behaviour. *Ihyaa Uloomid Deen 2:46*

We are further encouraged to engage in meaningful foreplay and sweet talk that will prepare the spouse for sex. *(Ihyaa Uloomid Deen 2:46)* A man should always ensure that his wife reaches a climax before, during or after intercourse. This will enhance the bond and the marriage. Thus, after the ejaculation of the male he should not move away immediately. He should make sure that his wife is satisfied. *(Majma uz Zawaaid 4:295)*

This is because some women need a longer time to achieve satisfaction. Failure to do so may result in her becoming disinterested in sex and regarding it as a burden or one sided matter.

Upon completion it is advised that both husband and wife wipe and clean their private parts with separate cloths, towels or tissue etc.

WALEEMAH

After the bride and groom have spent their first night together or at least spent some time in seclusion then to invite people to a feast known as a *Waleemah* is *Sunnah*. It is not necessary to have had sex upon that night before the *Waleemah*.

The feast should be done according to each individual's financial status. If *Allah* Almighty has given a person much wealth then he should invite his relatives, friends, the pious, and the scholars for a feast. However, if one's financial status is weak it is not necessary to borrow money in order to have a grand feast. A simple meal for a minimum number of people will suffice.

Our beloved Prophet Muhammad (peace be upon him) once had the feast of *Waleemah* so simple that he had just laid a table cloth and asked some of his companions to bring along whatever they had to eat. He then served this food to them and they ate together. *Bukhari 5:606*

It is extremely important to make sure that the rich and famous are not the only ones to be invited to this feast. The poor and needy as well as the pious should also be among the guests. The Prophet (peace be upon him) has stressed this.

It is detested to unnecessarily delay this feast – *Waleemah*. Some scholars have gone as far as saying that if this feast is delayed for more than two days after the *Nikah*, it will no longer be regarded as the *Waleemah*. However, the other scholars have explained that if the delay is due to a valid reason then there is permissibility and it will still be acceptable and regarded as *Waleemah.- Refer. Fataawaa Darul Uloom Deoband*

Note: Those who get married in other countries and have a *Waleemah* there have by so doing fulfilled the

Sunnah. After some time when they return to their countries, the feast they invite their friends and relatives to will not be termed *Waleemah*.

This is because the *Waleemah* has already been held once and it is not the practice of the Prophet (peace be upon him) to hold it a second time. Thus to believe this deed which is not a *Sunnah* to be a *Sunnah* is against the teachings of Islam.

POSITIONS OF SEX

The most correct position of sex is that the female lie below the male, as signalled in the *Qur'aan* indirectly. *Allah* Almighty says, "And when he covered her she conceived ..." *Surah A'raaf*

This means the wife lies on her back and the husband is above her with his back up (i.e. on his belly). In this manner she is covered by him. This is the easiest and most comfortable method. It is also said to be the most effective method of conceiving.

Shah Abu Ali Seena, who is a master of this field and whose books are still studied in Europe, has written that the worst method is when husband lies beneath his wife, because in this position at times sperms remain within the penis which is unhealthy.

OTHER POSITIONS

The *Shariah* has permitted that during the "clean" days of one's wife, one may have sexual relations using any

position whatsoever that one desires, be it lying down, whilst seated, standing, etc.

It is reported that Umar R.A once had sex intercourse with his wife in a position where he was behind her (from the back) and later he felt that it may be prohibited, so he asked the Prophet (peace be upon him). In response, a verse was revealed, "Your wives are like farmlands for you, so approach your (wives) farmlands as you desire (enter them in whatever position you wish)"

The Prophet (peace be upon him) explained this by saying that intercourse should only be "vaginal", whether one is in front or behind his wife. Anal intercourse is strictly forbidden.

In this regard Maulana Ashraf Ali Thanwi RA has mentioned in his book *Bayaanul Qur'aan*, "Your wives are for you similar to farms in which sperm takes the place of seeds and children take the place of crops. Thus just as you would sew in your farm in whichever way you desired, during the "clean" days of your wives you are permitted to have sexual relations in any position you desire, however in every position one must ensure that the intercourse is "vaginal". The anus is not permitted for "sewing seeds".

AFTER INTERCOURSE

After intercourse it is healthy for both husband and wife to urinate. This will clear the urinal passage (urethra) of any remaining sperm or other liquids that may cause infections.

Faqeeh Abul Laith Samarqandi RA has encouraged urination after intercourse and thereafter the washing of the private parts. This ensures good health. However, whilst the body is hot, cold water should not be used as it may cause a fever.

Ali R.A has also mentioned that both husband and wife should urinate after intercourse in order to save themselves form sicknesses that may not be easily cured. The private parts should be washed with warm water. This is how one would remain healthy. If one has no warm water, then one should wait for the body temperature to drop.

PRIVATE DISCUSSIONS

Nowadays generally, the bride and groom mention to their friends details of what was said or done during the first night or during seclusion.

This is incorrect and greatly detested. The Prophet (peace be upon him) has disliked mentioning details of these affairs to friends and others. Narrating such stories to others is regarded as shameless and mischievous. *(Sahih Muslim 1:464)*

We should abstain from this as far as possible.

SEX AFTER SEX

The Prophet (peace be upon him) taught that if you have sexual relations with your spouse once and feel like it again soon after, then though it is not a must, it

is better to do *wudhu* between the two sessions. *(Abu Dawood 1:29).*

Similarly in *Ihyaa Uloomid Deen,* Imaam Ghazaali RA has mentioned that in such a situation the minimum is that the private parts be washed after urinating. He mentions that one should avoid repeated sexual relations without at least having washed up. *Ihyaa 2:47*

In fact some doctors have also mentioned that if a man ejaculates, he should avoid engaging in sex with his wife before washing up.

Some have gone as far as saying that there is a possibility of deformation or disorder in a child conceived as a result. *Abu Dawood 1:29*

MENSES AND POST NATALS

When the husband and wife are alone, the urge within the husband grows faster than his wife. To such an extent that at times he has sex with his wife even during her menses or "unclean" days. Not only is this against the pleasure of the wife but it is also against the commands of *Allah* Almighty.

Such a person may be ignorant of the severe health implications if this type of activity. The *Qur'aan* has clearly declared the prohibition of sexual intercourse during these days. If one does fall into this deed, then sincere *Taubah* is required. *Allah* Almighty says: "Stay away from "sexual relations" during menses." (*Surah Baqarah* Al *Qur'aan*)

During such bleeding it is however permitted to attain pleasure and even reach a climax through other permissible means. The Prophet (peace be upon him has said regarding attaining pleasure from one's wife during such days, "You may do everything besides intercourse" In fact Aishah RA clarifies further that during her unclean days the Prophet (peace be upon him) used to ask her to wear her sealed lower garment which would conceal her private parts properly and he used to embrace her and attain pleasure from the rest of her body.

It is worth noting that recent medical research has proven that the blood released during menses has a poisonous and infections substance which can have serious adverse effects upon one's health, and can cause an infection even in the womb of a woman.
We should be very grateful that *Allah* Almighty has granted us all the knowledge within the *Shariah* that protects us from health hazards and all evil.

Sex during menses, some doctors say, can result in a child conceived suffering from leprosy or being albino. *Ihyaa 2:46*

Over and above this there is a possibility of a man being infected by involuntary and premature ejaculation. In females there are possibilities of continued or prolonged bleeding, the sagging of the womb, or miscarriages in the future. *Massalih Aqliyyah 2:277*

It is only when the bleeding stops and the private parts are washed or *wudhu* or *ghusl* is made that sexual relations become permissible. *Allah* has used the word "*Tahaarah*" which can be achieved by one of these steps depending on the situation.

SEX WHILST STANDING

The book *"Tibbe Nabawi"* has mentioned that by indulging in sex whilst standing, the body becomes weak. Books of Greek medicine have also mentioned that one can be affected by "shivering sickness" if he or she engages in sex whilst standing. Thus, though it is permissible one should take note of what the experts have said.

SEX DURING PAIN OR SICKNESS

Umm Salamah R.A says that whenever one of the Prophet's wives eyes used to be sore, he did not engage in sexual acts with them until they were cured. From this we learn that whenever one's wife is in any sort of pain or illness it is not advisable to engage in sex. One should rather consider the illness and refrain from sex until she recovers.

TIMING OF SEX

Aishah R.A says that the Prophet (peace be upon him) used to sleep after *Isha* up to midnight. Thereafter he would read *Tahajjud* and *Witr*. Then he would come into bed. If he desired he would engage in sex with his wife and take a bath after *Athaan* of *Fajar*. If not,

he would make *wudhu* and go for *Fajar Salaah.(Bukhari 1:154)*

Doctors also admit that the best or most suitable time for sex is the last portion of the night. It is a time in which one would feel fresh and strong. However this is all from a health aspect. In the *Shariah* there is no "fixed" time for sex. There are in fact several narrations that prove that the Prophet (peace be upon him) also engaged in sex during the first part of the night and in various parts of the day as well.
Some scholars have said that if a person ignores his *Salaah* and engages in sex, allowing the time of *Salaah* to be expired then the child conceived may be disobedient. *Shamaail Tirmithi 155, Deeni Dastarkhan*

LOOKING AT PRIVATE PARTS

Though according to the laws of the *Shariah* it is not prohibited to look at the private parts of one's partner, just as it is not prohibited to look at any part of one's spouse's body, some doctors have mentioned that by doing so, one may suffer weakness of eye sight or might even have blind children. *(Al Jaami us Sagheer)*

Others say that the real reason is that it may cause loss of interest in sexual intercourse in future.

ANAL INTERCOURSE

It is strictly forbidden to engage in anal intercourse. Under no circumstance is this allowed.

The Prophet (peace be upon him) has distinctly prohibited this. Khuzaimah bin Thabit RA narrates that the Prophet said, "Do not enter the posterior or anus of a woman. Whoever does so will not be granted the Mercy of *Allah*, and such a person is cursed". A person who has engaged in this act in the past must immediately abstain, engage in sincere *Taubah*, and never repeat this act again. *Abu Dawood 1:294*

MASTURBATION

Rubbing the penis, massaging it, caressing it and handling it excessively causes sexual arousal to the extent of ejaculation. This is known as masturbation. Initially, the one who is ignorant of the hazards of masturbation might attain pleasure through it.

However, it becomes such a bad habit that an addict cannot do without it. So much so that even at old age one feels the urge and keeps on masturbating. The private parts are slowly weakened through masturbation and sapped. The veins begin to dilate and enlarge. The effects go as far as one's face, which becomes pale and discoloured. Through time the eyes develop black circles around them. Various other illnesses can also overtake a person.

The mind is weakened too, because the energy used is triple that of ordinary sex. One's own physical strength, through his private parts, then the strength of his partner through his hand, and thirdly the fantasizing thoughts that sap the brains. Thus one should abstain from this bad habit.
The *Shariah* has not only stopped a man from bad habits but it has granted man the means of becoming a clean and civilised person.

Once Abdullah bin Abbaas RA was asked by a young man who said, "I am young, I cannot afford to marry, so I masturbate. Does the *Shariah* allow it?" Upon hearing this he advised the young man against it, and asked him to fast, saying it would save him.

HOMOSEXUALITY/SODOMY

For a male to shamelessly fulfil his desire with or through another male is regarded as sodomy. This disgusting, filthy, satanic and evil habit was first practiced by the people of the villages of Sodom whom Prophet Lut AS was sent to. He made great effort to warn this people and endeavoured in every way to prevent them from this evil deed. Sadly they did not take any heed and eventually they were inflicted with Divine punishment. The entire community was turned upside down.

This proves how great the anger and displeasure of *Allah* is upon such evil and unacceptable behaviour. There is need for sincere repentance. As this evil

contradicts the very laws of nature, both the "partners" will bear the consequences in this world.

As for the "active partner" (the one who carries out the insertion) his private part will become skew, wilted, thin and weak to such an extent that in many instances he can no longer have sex with a female. As for the "recipient partner" (the one upon whom the insertion was done) the inner part of his anus which is made to hold back the stool (filth) becomes weak by constant external pressure as a result of which the stool cannot be held back – the rectum is weakened. Besides this great damage and the resultant sicknesses, the effect of the microbes and germs from the male sperm will create such a rash and itch that he will always be compelled to seek this type of sinful anal insertion (sodomy).

The ruling of *Shariah* is the same for males and females in this regard.

That which is prohibited for a male is also prohibited for a female – for indeed amongst females, just as in males, such unnatural, disgusting, satanic desires and passions are also found.

For this reason women have also been strongly warned to stay away from such disgraceful acts. The Western community which takes pride in itself to be called "civilised" does not regard such a filthy act of homosexuality as bad – they should truly be ashamed! Even animals understand this though their brains are much more inferior to that of man. Never will any type of animal engage in such activity. No wonder that as a

result of such immoral conduct diseases such as the AIDS pandemic take root in humans and spread.

MEN OR WOMEN UNDER ONE SHEET

The *Shariah* has not left any portion of the life of human beings without providing beneficial guidance regarding it. The *Shariah* has made manifest the benefits of good deeds and harm of evil deeds.

The great diseases of this age, homosexuality and lesbianism that are being unfortunately encouraged by some un-Islamic forces are strictly prohibited by the *Shariah*.

A sign of the greatness of Islam is that it has even discussed these issues in great detail and has closed the doors leading to such impurity. It is prohibited therefore for two adults of the same sex to share one bed under one sheet or blanket. If one bed has to be used for some reason then separate sheets or blankets must be used. In this way it is also prohibited to allow the naked bodies of the same sex to touch one another or to come together.

Abu Saeed Khudri RA said the Prophet (peace be upon him) said, "A male should not see another male in the state of nakedness – nor should a female see another female in the state of nakedness – nor should two males sleep on the same bedding and under the same sheet (covering) – nor should two females sleep under the same sheet (covering)." *Mishkaat 268*

The Hadeeth has also commanded that children above the age of ten should be made to sleep separately. *(Abu Dawood 1:71*) In this manner the bodies will not touch each other.

ABSTAINING FROM SEX

Just as it is the right of the man to seek fulfilment of his desire so too is it the right of the women. This is why the *Shariah* has portrayed the act of having sex with one's wife as a means of reward. The unnecessary abstinence from sex has been regarded as incorrect and may lead to *fitnah*.

If the husband does not have any sexual desire, it is not permissible for him to abstain from sex. In fact he has to consider the desire of his wife – *Fataawa Rahimiyyah 3: 124*

Hakeem Abu Ali Seena RA has written that just as there is great harm in indulging in excessive sex, similarly there is great harm in abstaining from sex. Those who discard fulfilment of sexual desire will be affected by head-aches, the feeling of the body as weighty, sorrow upon occasions of happiness, etc.

The Jurists have declared it prohibited for a person to stay away from his wife (fulfilling her desire) for more than four months without her consent. This is because it has been established that generally a woman finds it difficult to hold back for more than four months.

In this regard Umar RA has been quoted in many books. He was once patrolling the streets of Madinah

at night. The voice of a young lady singing came from one house. She was remembering her husband, the pleasures of their intimate relations and the grief at their separation. The next day Umar RA enquired about this lady upon which he was informed that her husband had been out in *Jihaad* for quite some time. Upon hearing this, Umar RA went to his own daughter Ummul Mu'mineen Hafsah RA and asked "How long can a married woman bear the absence of her husband?" In response she did not say anything but whilst looking down, in modesty, she lifted four fingers of the hand to indicate – from which Umar RA understood that woman could bear the absence of her husband for up to four months.

Subsequently Umar RA sent out a circular to all areas where Muslim forces were deployed that every married *Mujaahid* must be permitted to go home upon the completion of four months in the battlefield *(Taarikhul Khulafaa)*.

However, if a woman willingly permits her husband to be absent for a period longer than four months then there is no harm. In fact if one were to stay away from the wife for up to a year with her consent then it would be permissible *(Shaami)*.

EXCESSIVE SEX

The *Shariah* has not placed restrictions upon the amount of times a person can have sex. This is related to the individual's health. Therefore doctors and those with experience have spoken in this regard. However,

every person should gauge according to his or her own strength and health. Not being moderate is detested in all deeds.

Doctors have confirmed that it is healthier to be moderate in sex than to engage in it excessively. Excessive sex may lead to uncontrolled or premature ejaculation, the weakness of eyes, digestive system, heart, back pain, testicles, headaches, involuntary shivering sickness, excessive need to urinate, etc.

Ali RA has said that the one who would like to be healthy should eat twice, once in the morning and once in the evening, stay away from debt and should not engage in excessive sex with his wife.

A question may be raised as to the suitable amount of time (break) before engaging in sex again. In this regard a person should consider their sexual strength and urge. At times, due to one's age or due to the season one's urge may increase or decrease. If both husband and wife have an urge, then sexual intercourse will satisfy physically and mentally.

Hakeem Razi RA has written that excessive sex may literally kill those who are old, make the young old, the fat thin and may even result in the demise of a thin person etc.

There is no doubt that the urge is not the same in every male and female. It increases and decreases. The environment, weather, air and diet play a great role in influencing one's urge. At times, the urge is increased in hot weather and decreased in cold weather. Thus it

is necessary to look into one's sexual strength to fulfil one's urge.

SEXUAL DISSATISFACTION

The strength one has to fulfil his sexual desires is known as "sexual strength". The greater this strength, the greater the enjoyment and pleasure a couple achieves from sex. If the male's strength is less than the female's, then there is a great likelihood that the female does not reach her climax.

This sexual dissatisfaction can result in the dislike of sex altogether or the dislike of the husband and at times even hatred. Sex will be regarded as a burden or a one sided issue. The possibility of characteristic deviation of the wife becomes greater. It is therefore necessary that such a male treats himself by maintaining a healthy diet and keeping fit.

For best results a male must not rush, but rather he must ensure meaningful foreplay and ensure that his wife reaches a climax. Satisfaction of both husband and wife will enhance their bond and maintain a happy married life as well.

SUCKING AND FONDLING

A woman attains pleasure and satisfaction when certain parts of her body are sucked caressed, touched, fondled, kissed, massaged, etc. At times she may even reach a climax through this.

It is permitted in the *Shariah* to suck the breasts or nipples of one's wife, however one must ensure that the milk does not go down the throat for this is regarded as "*makrooh.*"

It is also permitted to massage, caress or touch any other organ of the body of one's spouse.

ORAL SEX

This is an extremely disgusting topic which I would have not even raised had it not been for some youth to put forward a strong request to educate the public in this regard.

How can this shameless and dirty act of oral sex, be it male or female, be permissible in the Shariah? *Allah* Almighty has created a special place for intercourse which even the animals instinctively understand. How can the same tongue that utters the "*shahaadah*" and "*kalimah*" and makes one enter the fold of Islam, the same tongue that recites the beautiful words of *Allah*, the Glorious *Qur'aan, Hadeeth*, books of knowledge, "*thikr*" and remembrance of *Allah* etc be used to suck the most unclean places of the human body?
If upon normal intercourse, a full bath or an entire "*ghusal*" becomes compulsory, one cannot imagine what would be required when the tongue and mouth are involved in this activity...

Mufti Abdur Raheem Lajpuri RA of Gujarat, who was asked in this regard, responded as follows: "Regarding the knowledge of *Deen* one should never be shy to find out and ask. How would one know the rulings if

he or she did not ask due to shyness? *Allah* Almighty says, "*Allah* is not ashamed of the truth". No doubt the outer portion of the private parts is regarded as clean and "paak" in the *Shariah*, but this does not mean that everything that is "*paak*" and "*taahir*" should be taken into the mouth, sucked, licked etc. For example, though the mucus of the nose is also "*paak*", would it be acceptable to suck the nostrils and lick off the mucus from within?
Going further we could also say that the outer part of the anus, if cleaned properly is also regarded as "*taahir*" but would it be acceptable to suck it? Never!
In the same way the sucking and licking of the vagina and penis is unacceptable and strongly detested."

Islam teaches purity and cleanliness and has given great importance to them. Thus it is necessary to abstain from such activity and engage in sincere *taubah* and repentance from this habit.
Allah Knows Best.

CLEANSING AFTER SEX

After sexual intercourse, it becomes necessary upon both husband and wife to wash the entire body before the next *Salaah* is fulfilled. This is known as *"ghusl e janaabat"*.

One should take care during this *ghusl* and ensure that all body parts are washed and cleansed. It is advised to use the toilet (urinate) before such a *ghusl* and wash the private parts thoroughly *(Istinja)*. This may be followed by *wudhu* or ablution, and thereafter the entire body must be washed properly. No part should

remain dry. The roots of the hair should also be wet. Underarms, nostrils and ears should all be washed thoroughly.

Three things are compulsory in *ghusl e janaabat*.

1. Gargling
2. Washing the nostrils up to the soft portion
3. Washing with water the entire body without leaving any part dry.

Doing this once is compulsory. However, it is *Sunnah* to repeat it thrice.

Such a *ghusl* also becomes necessary upon experiencing a wet dream, ejaculating with an urge (even if it occurs by kissing only) and also once the front portion of the penis penetrates the vagina (even if no ejaculation takes place).

Those who are not punctual with their *Salaah* or are lazy to have a bath or shower, or are shy of what those who hear them bathing at that hour would think and remain unclean for a long time are very unfortunate and void of blessings. The Angels of mercy stay away from such a house. *(Abu Dawood 1:30)* In fact some scholars go as far as saying that a person who dies whilst unnecessarily and inexcusably staying away from the necessary *ghusl* will not be assisted by the Angels of mercy upon death.

CONTRACEPTION

Immediately prior to ejaculation, if a male withdraws his penis from the vagina, it is known as *"azal"*. If this is done, the sperm is not released into the female's private parts, making the possibility of pregnancy very low. The same is achieved through condom (latex

cover of the penis) which also prevents the sperm from being released into the female's private parts.

In earlier times the method of contraception was known as *"azal"*. The objective was to prevent the sperm from entering the vagina by any means. In this regard there are many clarifications made by the Prophet (peace be upon him).

Abu Saeed Khudri RA narrates that the Prophet (peace be upon him) was asked about *"azal"* upon which he said, "Every single sperm cell is never fertilized, and if *Allah* wills to create something, then nothing will prevent it." *Sahih Muslim 1:465*

This means that even when no form of contraception is used, just one or two sperm cells are fertilized and not all. When *Allah* Almighty has decreed that a sperm cell is to be fertilised, it will definitely reach the womb and be fertilised, and in such an instance no matter what man tries he will fail.

Jabir RA narrates that a person said to the Prophet (peace be upon him) "I have a slave girl who looks after the home and I fulfil my sexual desires with her but I do not want to impregnate her so as not to affect her fulfilment of the household chores." The Prophet (peace be upon him) said, "Practice the withdrawal method with her if you wish for only what is prescribed for her will reach her."
This means he was granted permission of *"azal"* and he was told that doing so would not affect the prescribed measure of children for her. After a period of time the man returned and explained that the girl

was pregnant even though he had been withdrawing. The Prophet (peace be upon him) said, "I had told you that a child that was decreed to be created will indeed be so." *Sahih Muslim 1:465*

A French survey has confirmed that two thirds of those using various contraceptives to avoid pregnancy still fall pregnant. From those surveyed 1 034 cases of unwanted pregnancies were related to the condom tearing or the female forgetting to take the pill, etc. *(Jang e London May 2003)*

On the other hand, in another *Hadeeth* that Juthaamah bint Wahb RA says that the Prophet was asked about "*azal*" and said "It is a lesser way of killing one's children." *Sahih Muslim 1:466*
In some narrations he is quoted as having said, "A Muslim should not do it". *Zabt e Wilaadat*

Upon looking into both sets of *Hadeeth* the experts of *Hadeeth* and scholars have understood that is not permitted to practice contraception without the consent of one's wife, but it is permitted to do so in the case of a slave girl (i.e. without her consent). *Ibn Maajah 140*
This is because the wife has a right that the sperm be deposited within her. She can feel it and achieves a sense of pleasure when this is done. Therefore it is only if she agrees to contraception for a valid reason that it would be permitted.

Mufti Muhammad Shafie Saheb RA has written in his book *"Zabt e wilaadat"* (Birth Control) after mentioning several such narrations that the conclusion is that the Prophet (peace be upon him) has not

encouraged contraception at all. This is why many Sahaabah and Tabi'een RA have said that it is *makrooh* (disliked). However, it is only when one has a valid excuse or a special condition that it becomes permissible without being *makrooh*.

Examples of valid excuses are as follows:

1. Weakness of the womb and inability to hold a foetus.
2. Being engaged in the rearing and upbringing of a child such that having another child would prohibit the previous child form the due care that it should be accorded. Thus one would be permitted to maintain a reasonable gap between children.
3. The overburdening of a mother who has small children to look after.
4. Breastfeeding for the period prescribed which is a maximum of two years.
5. Difficulty due to travel or being in a foreign land.
6. Uncertainty within the marriage or marital problems to the degree that one may be considering divorce.

In such cases it is permitted to use reversible methods of contraception. However when an excuse expires it becomes *makrooh* once again.

When deciding to use contraception for a valid reason, the couple must consider the easiest, most efficient, simplest method that has the least side effects and strain. Though reversible methods include the IUD, the coil, spermicides , the implant, the pill, the eating of certain foods or herbs etc, the most recommended is

the condom. Not only is it very effective, but it has the least side effects and can be "reversed" without delay.

Some doctors have suggested a few simpler but less effective methods. Immediately after sexual intercourse a woman should either lie on her stomach for a while or get up and take a few steps backwards. This is said to prevent pregnancy. (*Tuhfa e Nikah*)

It is said that going to the toilet and urinating in a squatting position immediately after sex is also effective.

IRREVERSABLE CONTRACEPTION

To permanently end the ability of reproducing is a topic regarding which various Sahaabah have asked the Prophet (peace be upon him).

In one case it was a companion who wanted to continually engage in *Jihaad* and had no time to fulfil his desires. Some asked to do so due to bankruptcy and poverty. Some asked due to excessive engagement in acts of worship. The Prophet (peace be upon him) strictly prohibited such people from what they had intended.

Thus there is unanimity that the permanent forms of contraception are prohibited in the *Shariah. (Zabt e Wilaadat)*

The sole exception is in the case where doctors and medical experts confirm that a woman's life would be

threatened if she fell pregnant or that she would suffer serious health implications then only is the prohibition lifted for such a female to undergo the necessary procedure of permanent contraception.

ARTIFICIAL FERTILISATION

The *Shari* rulings regarding conceiving by methods other than direct sexual relations or employing artificial means of fertilization are very detailed. Each case needs to be studied and looked into because certain cases are permissible whilst others are prohibited.

If a couple do not have children for some time they should not lose hope in the power of *Allah*. They should engage in *Du'aa* to *Allah* to grant them offspring. Zakariyyaa AS and Ibraheem AS are two examples of those who continued to call out to *Allah* Almighty who then granted them offspring after many years. The *Du'aa* Zakariyyaa AS used to make is mentioned in the *Qur'aan* in *Surah Maryam:*

Rabbi hab lee mil ladunka thur riyyatan tay yiba tan innaka samee ud du'aa.
Meaning: Oh My *Rabb*, grant me from You a pious offspring for indeed You are Hearer of my call.

If a couple have read these and other *Du'aas* and have tried rectifying whatever medical weakness they may have, and are then considering artificial insemination they must get in touch with the Muftis in order to get a specific ruling on their case. In this short booklet we

have chosen not to go into the complex details of this topic.

PREGNANCY

Some time after the *Nikah*, it is natural for the couple to look forward to having children. The first step to this is pregnancy. During pregnancy the menstruation of a woman normally stops. Due to the many changes in her body it is common to experience what is known as "morning sickness", heart burn, nausea and even vomiting. In this condition it is important that she looks after herself, eating only those foods which are beneficial for her as well as the foetus. She must abstain from food that is harmful. Jumping, running, walking with very large steps, engaging in excessive exercise etc. can all result in the loss of ones child. A pregnant woman is advised to be very mindful of these issues. Similarly during this time, a woman must be careful of the medication she uses. Abstain from medication for the treatment of constipation or diarrhoea for this may adversely affect the unborn child.

It is also important that an expecting mother is always happy, content and joyful. She should not be worried, sad, miserable, gloomy and depressed for this too will have a negative effect on the child. Cleanliness of the clothes as well as the mind is vital. She should abstain from evil thoughts and engage in that which is useful and beneficial such as reciting the Holy *Qur'aan* or even just listening to it. This is because these things naturally affect the unborn child.

There is an abundant reward in store for an expecting mother who bears patience upon the trials and difficulties of pregnancy and child birth. Her status is raised and her sins are forgiven. It is also a great opportunity to make *du'aa* for they will be accepted by the Almighty.

SEX DURING PREGNANCY

Neither is there any restriction in the Shariah regarding sex during pregnancy nor is there any danger from a medical point of view. Thus during pregnancy it is permissible to have sex and it is safe for both the expecting mother and the unborn child.

However under certain circumstances when there are complications in the pregnancy or sickness of the wife, then from a medical perspective it is advised to either reduce sex or abstain from it totally depending on the seriousness of the complication.
We will mention some of these conditions and complications:

1. A woman who is bleeding during pregnancy should see her doctor immediately to find out why it is happening.
2. If the bleeding is persistent, sex should be reduced. This does not mean that one cannot achieve pleasure from his wife through other permissible means.
3. If the placenta is extremely low then the doctors usually advise abstaining form sex totally during the period of pregnancy.
4. If a pregnant woman has had previous miscarriages, cysts or other reproductive

illnesses then the advice of the doctor must be obeyed.

Consideration must be given to the fact that during pregnancy especially during the latter days a woman may find it uncomfortable to have sex in the normal position and may not even feel like having sex due to her condition. In the case where she feels to have sex then more convenient positions should be used. This is because being on top of one's pregnant wife and putting pressure upon the womb etc increases the chance of unnecessary complications. The best position which is more comfortable and not harmful at all is said to be vaginal intercourse from the back.

In brief there is no difference in the rulings of sex in ordinary days and sex during pregnancy besides the fact that as the foetus grows a woman may lose interest in sex. If this happens one should be understanding. Good sex revolves around the desire and participation of both the husband and wife.

BIRTH

Giving birth is imposed upon a pregnant woman by *Allah* Almighty just as pregnancy is. This is mentioned in the Holy *Qur'aan* where *Allah* says, "His mother carried him with no choice (hardship) and gave birth to him with no choice (hardship)" *Surat Al Ah-qaaf.* For this reason Allah Almighty has elevated the status of a woman especially during child birth. Her *Du'aas* are accepted and her sins forgiven. In fact in the rare case of her losing her life she will be granted the lofty rank

of a *Shaheed*. If the child is lost, then that child may be the means of its parents entering *Jannah* or Paradise.

Children are indeed a blessing from *Allah* Almighty. Every single aspect of the effort of parents upon their children from the very beginning regarding their decent upbringing, character, education and general care is rewarded abundantly by *Allah* Almighty.

Good and dutiful children are a great asset to their parents not only in this world but in the hereafter as well. They will in fact become a form of continued charity "*sadaqah jaariah*" in the sense that by contributing towards their sound upbringing not only will the parents be rewarded, but the children will pray for them even after their death, which will definitely be of great benefit.

Similarly, it is only when a child has had a sound upbringing that that child will later be able to afford his or her own children a good upbringing, the reward of which keeps going to the previous generations of parents etc. It is important to realise that the great act of worship of rearing children and the reward it holds is only possible when one has children. Thus we should never be upset upon the birth of a child, male or female. Each child comes into this world with its own sustenance and fortune written next to its name. *Allah* Almighty makes the child a means of enormous blessings for us if only we realise.

Some couples are only granted girls whilst others only boys. Some are given both and some are not given any children at all. Some children are taken away by *Allah*

Almighty during their childhood or infancy. All this is the Wisdom, Decree and Test of *Allah*. Man cannot interfere in these Divine Decisions. We must accept and be pleased with the Decisions of *Allah* Almighty at all times and in all circumstances.

ATHAAN

When one has been granted a child by *Allah* Almighty, then immediately after the birth and cleansing of the child, *Athaan* should be called out in an audible manner in the right ear of the child and *Iqaamah* or *Takbeer* should be called out in the left.

Abu Raafi' RA narrates that when Fatimah RA gave birth to Hasan RA, the Prophet (peace be upon him) called out the *Athaan* in his ear. *Abu Dawood & Tirmidhi*. Considering other narrations as well, what is understood by this is that the Prophet (peace be upon him) called out the *Athaan* in the right ear and the *Iqaamah* or *Takbeer* in the left. This is the opinion of the majority of scholars and has been the practice for generations. *Al Fat-hur Rabbani*.

In a narration of Husain RA he says that the Prophet (peace be upon him) has said that when a child is born and *Athaan* is called out in the right ear and *Iqaamah* in the left then that child will be protected from certain sicknesses. *At Talkhees*

Astounding are the valuable and beautiful teachings of Islam which are full of wisdom and benefit. If we ponder here we will realise that upon birth *shaitaan* who waits in anticipation of getting a share of the

deeds of the newly born is chased away by the calling out of this *Athaan*. Another point of wisdom is to let the first sound that the innocent ears hear be that of the call to prayer and success as well as the principles of faith. This call will overtake the attempt of *shaitaan* to call towards evil thus protecting the child from *shaitaan*. Many other points have been mentioned in specialised books such as "*Tuhfa e Zawjain*" which we will not go into in this brief guide.

TAH-NEEK

After the birth of a child, asking a pious and respected person to chew slightly on a piece of a date or any other sweet item and then place a little bit of it onto the palate of the child so that the child can suck it, is known as *Tah-neek*. Through this the first item to go into the stomach of the new born will be the saliva of that pious person resulting in *barakah*.

Abu Musa Al Ash'ari RA reports, "When my son was born, I took him to the Prophet (peace be upon him), who named him Ibraheem, did his *Tah-neek*, prayed for him and then handed him back to me." *Bukhari*

The best item to use is a piece of date fruit seeing that the Prophet (peace be upon him) used it. If it is not available then a bit of honey or any other sweet item may be used. We should not use that which is cooked on the fire. *Al Fat-hur Rabbani*

AQEEQAH

This is to sacrifice a single small animal i.e. a sheep, goat etc. in the case of a girl and two small animals in the case of a boy on the seventh day after birth. *Tirmidhi*.

- If for some valid reason in the case of a boy, only one animal has been sacrificed it will suffice. *Fat-hul Baari*
- *Aqeeqah* should be fulfilled on the seventh day after the birth of a child. If it is not done on the seventh day then it should be fulfilled on any such day that happens to be the same day as the seventh bearing in mind that the sooner the better. This day will always be the same day as the day before the child was born. For example if the child was born on a Monday then the seventh day will be the following Sunday. If it is not done on that Sunday, then it should be done on any other Sunday seeing that the child was born on a Monday.
- The Islamic day begins at sunset, therefore when calculating the seventh day, this must taken into cognisance.
- By fulfilling the *Aqeeqah* the child is protected from many types of harm and evil.
- It is also *Sunnah* to shave off the hair on the seventh day after the *Aqeeqah* and weigh the shaved hair. A charity should be given equivalent to the value of that weight in silver - *Tirmidhi*. The hair should then be buried in a sanitary place.

- Any animal that can be sacrificed during *Qurbani* or *Ud-hiyah* can be used for *Aqeeqah* purposes.
- The meat of *Aqeeqah* may be distributed raw or may be cooked and fed to family members, relatives, friends etc. *Shaami*
- The Prophet (peace be upon him) on the seventh day of the birth of his grandsons Hasan RA and Husain RA fulfilled their *Aqeeqah* and named them. *Mustadrak*
- The right of naming a child belongs to its parents i.e. the father and then the mother. If they decide to ask a third party to do so it will be at their discretion.
- It is the duty of the parents to ensure that a good name that has a good meaning be given to the child. It is un-Islamic to keep names solely because they sound exotic or English.
- When naming the child, complicated names and names with difficult syllables that will be hard for people to pronounce should be avoided. This is to ensure that the meaning does not change and that the child's name is not shortened or spoiled and that no disliked nickname is given.

CIRCUMCISION

If the newly born is a male child then the circumcision should be done as soon as it is possible. The sooner it is done the quicker it heals.

According to Imam Abu Haneefah RA's correct opinion it is a practice of the Prophet (peace be upon

him) that is stressed and it is a principle teaching of Islam. It is so stressed that scholars like Imam Shafie RA have said that it is *Wajib*. Qadi Iyaadh RA who was a famous scholar says that it is a sin to forsake circumcision.

Imam Malik RA has gone as far as rejecting the evidence as witness of the one who is not circumcised and says he should not be made to lead the prayers. Imam Ahmad ibn Hanbal RA goes further to say that the animal slaughtered by such a person should not be consumed and neither his *Salaah* nor *Hajj* will be regarded. *Tuhfa e Walidain*

As mentioned, circumcision should be done in the early part of a child's life and one should not delay this unnecessarily. It is known that those who are circumcised are much cleaner and healthier and more protected from the deadly diseases which include cancer. A survey has shown that cancer of the penis is only common in those communities who do not circumcise.

It is also a known fact that those who are circumcised are sexually much stronger.

BEAUTIFICATION

A wife should avoid appearing in the presence of her husband in a filthy state, dressed in dirty clothes without having made any effort to look presentable. She should ensure that she is well dressed, clean and presentable in his presence. This will enhance the husband-wife relationship. She is in fact taught to take

pride in her appearance for him. In order to do this a wife may use the various products of makeup and beautification such as the lotions, creams and powders etc that are available but within the limits of the *Shariah*. This will be discussed later on in this booklet.

MAKEUP

Regarding the different provisions and products of makeup such as the creams, lotions, powders, oils, lip sticks, lip liners, gloss, eye lash enhancers, nail polish etc it is necessary to ensure that they do not contain anything *Haraam* such as contents from a pig or from dead animals etc.

If one is absolutely certain that such *Haraam* contents have been used in a product, and that these *Haraam* contents have not gone through total change (metamorphosis or *qalb e maahiyyat*) either through a chemical or other process, then it becomes *Haraam* to use that product. It is necessary to stay away from such impure and Islamically unacceptable products. In the same breath, if one is certain that *Haraam* contents are used in a certain product and is also certain that these contents have gone through total change (metamorphosis or *qalb e maahiyyat*) then due to such a change the external use of such a product is deemed permissible.

If however, one is not certain whether *Haraam* contents have been used or not then this uncertainty does not render the use of the product *Haraam* – *Shami* - which means the external use of such a product –where one is uncertain– is permitted.

In the case of nail paint or polish, if an impermeable layer of nail polish is painted onto the nails then because the water in such a case does not go through to the bottom of the nail, if such a person were to make *wudhu* or *ghusl* it would be regarded as incomplete and thus invalid. It is necessary to remove such a polish each time one would like to make *wudhu* or the compulsory *ghusl* and then reapply it if desired.

LIPSTICK

There are rules and regulations in the *Shariah* even regarding the lipstick being used today by the women for the beautification of their lips. If the lipstick used is permeable and water would reach the skin of the lip during *wudhu* and *ghusl* then its use would be permissible. However if the lipstick is impermeable or the layer is so thick that when water is used it would not get to the skin of the lip then it is necessary to remove such lipstick when fulfilling one's *wudhu* or compulsory *ghusl* and reapply it later if desired.

If this is not done then such a woman will remain unclean and she will not be able to fulfil her *Salaah* nor touch the Holy *Qur'aan*. If a woman is prepared to use only permeable lip stick, or use impermeable lip stick but remove it for *wudhu* or *ghusal* and reapply it thereafter, then its use is totally permissible in the *Shariah. Shari Rules of Makeup*

HAIR

Up to the age of seven a female child's hair may be cut if the need arises to do so. An example of this is in order to thicken the hair or make the hair roots stronger. However the condition laid for this is that the intention must not be to follow the latest trends and styles of the *kuffaar*. – *Fataawaa Mahmoodiyah*.

After this age for a female to cut the hair of her head or shorten it or clip certain parts of it in order to keep in pace with the trends, styles and fashions of others is un-Islamic. Whether this is from the front creating a fringelike look, or from the sides or from the back, it all falls under this ruling.

The Prophet (peace be upon him) has invoked the curse of *Allah* upon the females who imitate males and the males who imitate females. *Bukhari*. For this reason it is not permitted for women to cut their hair. Even if a husband asks his wife to do so it does not make it permissible for her. A wife cannot obey her husband in the disobedience of *Allah* Almighty. *Majmuatul Fatawa*

Some scholars have mentioned an exception in the case of severe hair lice or serious hair loss and weakness of the roots or a chronic sparse hair condition that such a woman may if deemed necessary by experts clip the minimum amount of hair in order to deal with this crisis. *Allah* Almighty Knows Best

PUBIC HAIR REMOVAL

The removal of all pubic hair for both male and female is a requirement of the *Shariah*. This is one of the ten natural requirements mentioned in the *Hadeeth - Saheeh Muslim*. It is best to remove these hairs weekly. However if for some reason one delays then it should be removed fortnightly at least, bearing in mind that the final limit is forty days beyond which one should not go. After this one will be sinful if they have not removed their pubic hair.

It is preferred for women to use hair removers in powder form, cream, wax, strips or even using tweezers, string or the available electric hair removers. It is not advised for women to use a shaving stick or a blade to remove her pubic hair, though if she does it is not prohibited. *Shami*

LIMITS OF HAIR REMOVAL

The upper limit of the pubic hair begins from the bottom of the stomach line which is a few inches below the navel. In most cases this line can be seen when one is seated in a squatting position.
From this point below, all the hair on either side of the pelvic region, all around the penis as well as the testicles in the case of a male, and all around the vaginal entrance in the case of a female going further to and around the anus is all regarded as pubic hair and must be removed.

The described parts should be kept clean at all times and its hair removed at regular intervals. This is the *Shari* obligation of every individual.

Neither the hair that may grow between this area and the inner thigh is included in this ruling nor is that between the navel and the stomach line. However if one wishes to remove this hair too, it is permitted. It is advised for males not to remove the hair on the thigh.

We should bear in mind that the object is to remove the hair and therefore any method employed to do so will be permitted, be it shaving using a stick, blade, using tweezers, hair removing creams, powders, wax or even an electric hair remover. For males it is advised to use a shaving stick or blade. *Fat-hul Baari, Sharh Nawawi alaa Muslim, Ashbaah, Shami, Fat-hul Qadeer*

HAIR REMOVAL BY OTHERS

In the case of illness to the extent that one cannot remove his or her own hair it is permissible to ask one's spouse to assist. However besides one's spouse it is not permissible to allow any other person to do this. The only exception to this is in the case of total inability as well as the absence of one's spouse and when in dire necessity a person of the same sex may be asked to do this on condition that they wear plastic or latex gloves and avoid directly looking at the private parts. *Fataawa Hindiyyah*

UNDER ARMS

In the same way that the pubic hair must be removed regularly so should the hair that grows in the armpits of both males and females. It is best to remove this hair weekly, failing which one may do so fortnightly. The limit however is forty days after which a person will be sinful for not removing such hair. Once again, it is permissible to use any method of hair removal though it is advised to tweeze or pluck it.

TREATMENT OF WOMEN

We should realise that it is impossible for a bride to adapt overnight to an entire new system of life and put an end to the system she has been always used to. The system she had adopted since birth of cooking, eating, cleaning up, arranging items, speaking and living in general takes time to change seeing that she was accustomed to it 24 hours of the day.

Leaving the lifestyle of her parents, brothers, sisters and family members is not easy. Initially not only will this task be difficult but she will also miss her previous life. Gradually, as she gets used to her husband and in-laws and their life, she will learn to adapt to the changes. Assisting her in this regard and bearing with her requires a great sacrifice and much patience and tolerance.

A male has been granted certain qualities by *Allah* Almighty that are normally found to a lesser degree in women. Some of these qualities are bravery, decisiveness, physical and emotional strength and

wisdom. For this reason *Allah* Almighty has chosen them over women for certain tasks. Therefore when a man finds his wife to be possessing qualities and habits not exactly similar to those of his own or not to his taste, much patience, wisdom and effort is required to mould her to his liking. In fact it is his duty to shape and shine this gem of his.

Our beloved Prophet (peace be upon him) has always emphasised being good to women, kind, understanding and patient. He has said, "Be extremely good to your wives (women)" *Bukhari*

A WOMAN IS A GIFT

A woman is definitely a gift from *Allah*. It is reported that after Adam AS was created, being the only one of his kind, he felt lonely and asked *Allah* to remove this loneliness from him. He was thus granted a woman in answer to his prayers as a companion, a wife and a gift which he was very grateful about. We must therefore realise this gift and countless other benefits and points of goodness in a wife. She is the maker of a new life and lays the foundation of social relations. She is the cornerstone of society who naturally understands her role and status whether in the house regarding household chores or elsewhere. *Allah* Almighty has indeed kept much goodness and great potential within a woman.

As a sister she prays for the well being and long life of her brothers and family members. As a daughter she is concerned about her parents, their honour, dignity and status. As a wife she ensures her faithfulness to her

husband and as a mother she will endeavour to provide her children a sound upbringing and education. Above all she is very patient and goes through great pain, difficulty and hardship to achieve all this.

The question is however, when have we as men ever realised this and regarded her as a woman with these feminine qualities of goodness or when have we ever treated her or respected her as a real woman?

In many homes a woman is unfortunately treated like a slave girl. At times she is treated like a toy of part time amusement or just a pastime. In some homes she is treated like a security guard of the house a just a childminder.

A woman is a human being and we should ask ourselves just how much we expect from her, how much is she going to manage and to what extent will she cope?

It is normal for her to make mistakes and have some shortcomings.

Many women cannot even fulfil their duties and obligations to their Creator due to them being excessively abused. It is a man's duty to ensure that his wife gets proper rest.

Our beloved Prophet (peace be upon him) has himself assisted his wives in certain household chores. He was always concerned about their health, well being and rest.

The status of women has been elevated by *Allah* Almighty. The Prophets of *Allah* (may peace be upon them all) who were chosen by *Allah* as the best human beings, were born through women. In fact women have given birth to and actively engaged in the sound upbringing of all the great scholars of *Deen*, the pious, the warriors, the interpreters of the Holy *Qur'aan*, the experts of *Hadeeth*, the lecturers etc. and all the great men we see or hear of. Surely the high rank of women can be clearly understood in this fact.

The Prophet (peace be upon him) has said, "The world is full of assets and the best asset that one can have is a good (pious) wife!" *Muslim and Nasaaie*. From this we have no doubt that she has been chosen and granted value even higher than that of a precious jewel.

RIGHTS OF THE WIFE

Upon solemnising *Nikah* certain rights have to be fulfilled by both the husband and the wife. There are also many guidelines that Islam has stipulated and taught in order to help us live within a home that is always happy, harmonious and exemplary.

The basic duties of the husband are as follows:

- He must provide food, clothing and accommodation for his wife and children. Regarding food and clothing, he must provide them that of a similar standard of his own. Regarding accommodation, if he is staying with his parents or other family members he must ensure that his wife is given her privacy

and freedom such that when the two are alone they are in a carefree state. This privacy must also protect her from interference by anyone besides the husband himself.

- He must oversee his wife's character and conduct at all times especially with others. If she is seen engaging in unnecessary discussion, seeming a bit too friendly or jocular with those who work at home or other strangers she must be reminded at once in a polite manner to refrain from this. A husband is not allowed to leave his wife to become so independent that she speaks to and befriends whomsoever she wishes without considering his feelings and relations or without considering what is right and wrong or what is beneficial or detrimental to the matrimonial home. Extreme caution must be exercised in this regard.
- If the wife utters words that are disliked and detested, the husband should ensure that he raises it with her at some stage depending on how serious it is. She should feel that he disapproves of such language or utterances. However to express disapproval at every minor issue or to become furious or over react to the issues, creating a major problem out of a minor issue is also against the etiquettes and characters of a successful husband.

If in a serious matter, speaking to her and raising it with her has not helped in any way then he may decide to abstain from sex with her or to sleep separately. If she is sensible

and loves her husband it will affect her to the degree that she will understand the seriousness of what she has done. This will be more than enough to solve the problem. There is no need to swear and scream at the top of one's voice in order to rectify an issue for this can only reduce one's respect in the eyes of his wife and family members.

If the husband finds that he is still facing the same problem after having tried all the above then he may employ other methods within the limits of the *Shariah* to pressurise her to leave her bad ways. Wife bashing and battering, breaking bones and causing bleeding are un-Islamic. The Hadeeth says, "A woman was created from a rib, the most curved part of which is the upper part. If you are going to straighten it you will break it, and if you are going to benefit from it you will have to do so whilst it is curved." *Bukhari*

- It is also a husband's duty to control his anger when he sees something he dislikes from his wife. The Prophet (peace be upon him) has said, "A strong person is not he who can outwrestle others, but he who can control himself when angry" *Bukhari*. He has also said, "The best of you is he who is best to his family – wife in particular" For this reason one must bear patience as far as possible and abstain from uncontrolled anger.
- It is his duty to ensure that his wife dresses appropriately and acceptably – within the

limits of the *Shariah* – and that she abstains from shameless clothing that is Islamically unacceptable. He must stop her from intermingling with *non-mahram* men. If this is allowed to happen, the home may plunge into disarray and will be broken after some time.

- If one's wife has developed an expensive taste for clothing, jewellery etc. and makes it a habit to have something for every single occasion, then the husband must work on this inclination and try to keep her away from unnecessary spending and extravagance. This can result in an element of pressure upon the matrimonial home which develops into problems that can even cause the break up of an otherwise happy home. At times in order to deal with such a problem one may find it beneficial to mention related incidents of other people in the past or present, examples of the pious and possibly mention of the hereafter etc.
- One must live with utmost love and affection with his wife and children. Being overtly harsh or vicious in the home creates a cat and mouse relation resulting in hatred and the snatching away of the blessings. This too can lead to the break up of the home.
- In the case of a dispute whether with one's wife or between one's wife and mother or family members, one should employ the most effective and affectionate methods of resolving such a dispute. Again, in order to do this one must make sure that his method does not result in further disputes. Disputes should

never be allowed to grow nor should resolving them be delayed. Unresolved family disputes can continue into the next generations and have a very bad and unfortunate effect on the children's lives with their blood relatives. Solving family problems is regarded as a very great act of worship in Islam.

- It is un-Islamic to spread the problems of the home to others. This is because such problems must be resolved and buried within the home. Problems must not be discussed in the presence of young children for it will be an unnecessary burden on them and will definitely affect them adversely.
- It is incorrect to raise one's voice, shout or scream, scold or admonish one's wife in the presence of others especially the children. This will result in them disrespecting her and disregarding her status and value. Raising the errors of one's wife in the presence of other family members will make her suffer an inferiority complex. All this can strain the marriage and lead to the eventual break up of a home.
- It is incorrect to praise other *non-mahram* women in the presence of one's wife especially regarding their beauty. Doing so will hurt her feelings and cause a heartache. She may begin to feel useless and might even doubt her husband which will cause the worst of unwanted problems.
- The husband must seek the treatment of his wife and children when they are sick. It is incorrect to intentionally disregard the

sickness and turn a blind eye on the situation. One must, according to his means ensure the good health of his family.

- It is a major sin to unnecessarily suspect one's wife of infidelity or betrayal. Happy marriages are based on trusting one another. Believing hearsay, anonymous callers or letters and those who do not want to be named whilst making such grave accusations is totally rejected in Islam. This can only result in the unfortunate break up of the home. Jealous elements can even be using this as a means of destruction – *Allah* Almighty forbid!
- It is incorrect to give preference to one's friends over his wife and children – spending long hours on a daily basis with the former whilst forgetting the latter. Islam requires a husband to understand his duties and maintain a balanced approach in this regard. This does not mean that one's friends should be ignored totally, but one must consider the plight of his wife and children. Spending quality time with one's family will only enhance the marriage whereas not spending time with them will most definitely strain not only the marriage but the father-child relationship too.
- It is incorrect to abstain from discussion and communication with one's wife and children for no reason. At times after a long day at work the husband comes home and gets so engrossed in reading the paper, listening to the news, sitting with a friend or spending hours on the internet that he does not realise that his family, who is in need of talking to him, is

being totally ignored. If this persists there will be a communication breakdown which will result in misunderstandings that can have disastrous effects upon the marriage.

Besides these rights and guidelines there are still many more that have been mentioned in some specialised books. We have only mentioned the most relevant and important points here. Refer to the detailed books for more.

RIGHTS OF THE HUSBAND

In the same way that a woman has rights over her husband, Islam has laid down certain rights of the husband which his wife must fulfil and guidelines which must be observed. The basic duties of a wife are as follows:

- She must protect the wealth and property of her husband. She must not be destructive or abusive of the wealth and property in any way. She must abstain from unnecessary expenditure, extravagance and wastage. She should spend only with the pleasure and permission of her husband. Being very demanding will strain the marriage at some point. On the other hand by getting used to budgeting and economising for everything she will be able to maintain a happy and harmonious home.
- She must protect herself, her chastity and dignity as well as that of her husbands both in his presence and absence. Not only is being

unfaithful unacceptable but it will destroy the marriage.

- She must never unnecessarily relate what goes on between herself and her husband to others. If it is a good relationship that is being mentioned to others they may become jealous and create unnecessary problems. Even a person whom we may regard as a very close friend can easily let us down and spread rumours about us or create problems and tensions for us. If it is a bad relationship that we are mentioning to others or difficulties we may be having then we must understand that everyone is neither qualified to advise us nor is everyone genuine. We may solve our problems and people will still be spreading tales about how we do not get along. This will cause a greater problem. Many a time people give us the wrong advice, knowingly or unknowingly, which plunges us into disaster, creates a major problem out of a minor issue and does not help the situation in any way. This will not solve anything for us. We must only seek advice from those who are qualified to do so, experienced and have a genuine feeling for us.
- She must abstain from nagging, screaming, shouting swearing etc. She should not get annoyed at every small issue that occurs. Rather she should try to understand that not everything will always happen the way she wants it. She must carefully consider the likes and dislikes of her husband too. This is not an easy task for at times it requires a lot of

patience. This is how the marriage will grow and her value will increase in the home. She will be dearly missed if she leaves the home even for a short time. On the other hand if she always wants things to be done her way, always winging about what she is supposed to have etc then she will be regarded as a burden in the home rather than a blessing. The husband of such a woman will feel more comfortable outside his own home than within. This can result in him spending more time with others.

- One of the main reasons why marriage has been prescribed is for a man to abstain from fulfilling his natural sexual desires in an incorrect place but rather fulfil them with the woman who has been made his lawful wife and has become permissible for him. For this reason the husband must be granted the opportunity of fulfilling his sexual desires whenever he feels so. The wife must not unnecessarily refuse to have sex with him or present lame excuses. Where does she expect him to fulfil this desire if she refuses? If she does so she may be guilty of encouraging misconduct.

  The Prophet (peace be upon him) has gone to the extent of explaining that even if a woman is busy cooking or doing something else and the husband calls her to bed to fulfil his sexual desires she should leave whatever she is doing and attend to his need. *Tirmidhi*

A husband may desire to have sex even during the day as is seen from the life of the Prophet (peace be upon him) and his companions RA.

- It is detrimental to disrespect one's husband. Shouting, screaming, swearing, venting frustrations by throwing things around or beating up the children or breaking things in the house and being sarcastic when spoken to, are all unacceptable. They are acts of shamelessness and stupidity that result in the anger of *Allah* Almighty and can destroy an otherwise good home. If the husband maintains silence for some reason it does not indicate that the wife may continue, for one day his patience will wear out. This can have unexpected results which will be regretted. Thus, one must always consider the reaction of one's behaviour, speech and utterances in advance.
- The husband's family and relatives must be treated well and she must try to fit into the family rather than coming in and making everything change overnight for her sake. Though the wife is entitled to a certain degree of privacy she must understand that whenever there are a few women who get together and several children, not everything will be done according to one's desire and liking. There will have to be certain differences and certain things that one will disagree with totally. It is advised to bear patience and exercise tolerance, employ the most affectionate and effective ways of putting forward our views and points. This does not have to be done

immediately but over a period of time using tact and intellect. It is easier to maintain a good relationship than to mend a broken one. Remember, to keep nagging at the husband about how his family members are can irritate him and disturb the harmony of the home.

- It is incorrect for her to create a distance between her husband and his family or cause hatred and ill feeling between them. A good wife will go out her way to make sure that her husband has a good relation with his parents, brothers, sisters and family members. This is a great act of worship and requires a lot of patience and tolerance coupled with intellect and wisdom.
- She should only leave the home after seeking the permission of her husband no matter where she is going, whether to relatives of strangers. This will increase the trust and enhance the harmony.
- She should not unnecessarily doubt or suspect her husband of having an affair etc. This type of suspicion, which is usually the result of self created thoughts and ideas, rumours of jealous people who might even claim to be friends or even anonymous callers etc will only result in destroying an otherwise happy marriage. Rather she should display full support in difficult times. This will go a long way in strengthening the marital bond.
- In the case where a wife has children from a previous marriage, it is a major sin to disallow the legitimate father of the child access to his children within reasonable limits. This must be

worked out with the current husband and fulfilled according to the Shariah. Similarly if the husband has children from a previous marriage, it is a major sin to deny his ex-wife her rights or to disagree that he sees his children in the case where they are staying with their mother etc. The *Ulama* must be contacted for details regarding the explicit Law of *Allah* Almighty regarding custody and access.

- In order to maintain a healthy married life it is important that the wife beautifies herself at all times for her husband within the limits of the *Shariah*. She should try to be neat and clean at all times, smart and prim, apply a good scent within the home etc. In fact she must make use of the permitted make-up that is available and she must understand that it is Islamically rewarding to beautify herself for her husband. If she is not going to take care of this or if she wears tatty clothes that are creased, dirty, smelly etc and takes no pride in her appearance for her husband then he may slowly lose interest in her. The *Shariah* has gone as far as terming it a sin to abstain from beautifying oneself for one's husband. Always looking good in the home will definitely enhance the value of a woman in the eyes of her husband. He will consider her a great gift, and appreciate what *Allah* Almighty has bestowed upon him.
- She must communicate well with her husband and tell him when major issues take place. If she is sick, she should not expect him to sense

or understand that she is sick without being informed. At times if he sees her looking sad or depressed it is unfair not to explain why this is the case. Keeping a person guessing can be very harmful to the marriage. Sometimes she may be sad for other reasons. She must put forward the reason and clear the air, and if need be, give him the opportunity to help or explain.

Besides these there are many other right sand guidelines that a woman should take note of in order to prosper in her marriage. Refer to specialised and detailed books for more.

MORE THAN ONE WIFE

The *Shariah* has allowed limited and conditional polygamy. A man may have only up to four wives on condition that he maintains equality and justice between them, and fulfils their rights. In the case where a male is unable to do so, he is asked to stick to one wife.

If due to the wife's inability to give birth or the sexual appetite of a man not being satisfied by one wife or for some other reason a man decides to marry a second, third or fourth wife and is not just between them and does not fulfil their rights he has been warned of a severe punishment. The *Hadeeth* says that a person who has had two wives and favoured one over the other will on the Day of Judgement have his body slumped in disgrace. *Abu Dawood & Tirmidhi*
By looking at him people will know his crime.

Regarding this limited and conditional polygamy *Allah* Almighty has said "So marry whatever (number) suits you from women, two, three or four, however if you fear injustice then one." *Surah Nisaa*.

The *ahaadeeth* have also confirmed this. Many *Sahaabah* RA had up to four wives who lived very happily. Neither did the wives disagree to the other marriages nor did they create unnecessary disputes. They neither made life difficult for their husband nor for his other wives. In fact they facilitated the other marriages.

Allah Almighty, who has created man, is the best Knower of his needs. He decrees rules and regulations that fit the condition of man. He has always provided *Halaal* and permissible methods of fulfilling all man's desires, leaving him with no excuse to engage in *Haraam*.

Therefore, to feel or think that this limited and conditional polygamy that is permitted by *Allah* is bad or incorrect or invalid in these times, or to unnecessarily hinder a mans second, third or fourth marriage is contrary to the *Shariah* and detrimental to one's spiritual well being.

There are many reasons why Islam has allowed this limited polygamy. At times a woman is unable to bear children, yet the husband is eager to have children. At times the sexual strength of a man is so great that one woman is not enough to satisfy his sexual needs. At times, during the unclean days of a woman, her

husband finds it difficult to restrain himself. If he does not marry a second wife he will probably end up committing adultery - *zina*.

The population of women is far greater than that of men. The *Hadeeth* has confirmed that there will come a time when the ratio of men to women will be 1 to 50. If every man was to marry a single woman, there will be countless women left without anyone to marry. This would encourage adultery and *zina* which is already prevalent. Our Creator has therefore permitted this limited polygamy to provide solutions for those females who are finding it difficult to marry.

At times a young widow or divorcee would be able to revive her entire life through this permissibility which is only appreciated by those who are facing this problem themselves or within their homes. There are countless other reasons which we will not mention this brief booklet.

Mufti Muhammad Shafie Saheb has mentioned in his Tafseer *"Ma-aariful Qur'aan"*, the summary of which is, "The permissibility of a male having more than one wife comes well before Islam in the Empires and kingdoms of Arabia, Iran, Egypt, India etc. All these nations practiced polygamy. It is only the European continent that recently tried to prohibit polygamy. This resulted in extra marital relations.

Similarly, the religious book of the Hindus *(Waid)* has permitted polygamy. Some Hindus used to have ten, twenty and up to twenty-seven wives. The "*Krishna*"

who is greatly regarded by Hindus had countless wives.

Those nations that have prohibited polygamy have been faced with an increase in adultery - *zina*. Take a look at the people of Europe. They prohibit polygamy but openly acknowledge mistresses and girlfriends. What sense is there in prohibiting *Nikah* and permitting adultery?

It is unfortunate that we tend to disagree with a *Halaal* second or third wife, yet we take it lightly when *Haraam* is being done.

IMPORTANT ETTIQUETES OF SEX

This is a summary of some of the points we have mentioned in this booklet regarding the etiquettes of sex and sexual relations.

1 It is preferred and advised to cleanse oneself and apply perfume before sexual relations. It is also *Sunnah* to do so.
2. One should remember to read the *Du'aas* taught to us in order to protect oneself from *shaitaan* at this crucial moment.
3. It is not advised to be totally naked in the sense that even a sheet is not covering the couple. Though it is not prohibited to be naked, it is against the general etiquettes of sexual intercourse.
4. It is advised to ensure that the feet are not directed towards the *Qiblah* during intercourse.

5. Meaningful foreplay is encouraged in order to prepare one's wife for sex. Sucking and fondling the body parts are permitted and advised. However oral sex is regarded as filthy. *Allah* Knows Best.
6. It is not advised to separate immediately after the male's ejaculation. He is advised to ensure that his wife has also reached a climax.
7. The couple can use any position that is suitable to both of them and within the limits of the *Shariah*.
8. It is not advised to eat or drink excessively immediately after sexual intercourse.
9. During ejaculation it is extremely unhealthy to try to stop the sperm from being discharged. It can cause sickness such as a burning sensation in the urethra.
10. Those fearing loss of sexual appetite should sleep on a separate bed from their wives for this will strengthen their urge.
11. By eating too many sour foods one may suffer loss of sexual strength.
12. Sex during a fever is unhealthy. The temperature may remain high for a longer time.
13. Abstain from sex in a place where there is fear of the sudden loss of privacy or appearance of a person. This prevents enjoyment from sex and causes weakness in the body.
14. It is not advised to have sex on a full stomach – i.e. immediately after meals. This may result in premature ejaculation, the popping out of one's stomach, gastric problems, the

weakness of the digestive system, diseases of the heart, stomach, etc.

15. Sex should be avoided when one has an urge to urinate or use the toilet. It causes ailments of the urethra and may result in the spread of bacteria.
16. Whilst in pain one should avoid sex.
17. If a female urinates and washes her private parts with cold water before intercourse, she will most probably reach her climax faster and get greater enjoyment.
18. When intending to engage in sexual intercourse one must try to indicate this in advance to the spouse so that the couple can be prepared in all ways for it. At times unexpected sex can cause embarrassment and may be void of pleasure.
19. It is a requirement of the *Shariah* to remove all pubic hair (hair around the private parts) as well as the hair under the armpits for both male and female. This may be done by shaving or by other means. The removal of such hair strengthens the sexual energy and prevents many sexually transmitted diseases. Not removing such hair is *Haraam*. Above this, a female may also remove all the hair of her body besides the hair of her head, eyebrows, and eyelashes. A male may also remove all his hair besides his beard, eyebrows and eyelashes.
20. A suitable place should be used for sex where no other person child or adult, male or female is present. Some scholars have gone as far as

prohibiting sex in the presence of animals, minor children and those asleep.

21. One should abstain from sex with a wife who is sickly or ill to the extent that intercourse would affect her recovery.
22. A woman whose health is affected by the use of water during post sexual *ghusl* may opt for *Tayammum*. In the case where a woman's hair becoming wet would affect her health, some scholars have permitted *masah* of the head. This is not permitted unless there is a real health hazard.
23. It is a sin to be thinking of a stranger whilst having sex with one's spouse.
24. It is prohibited to engage in intercourse during menses or post natal bleeding. The wife should keep her husband informed in this regard. Besides intercourse it is permitted to engage in other pleasurable acts with one another which may result in ejaculation.
25. Though is it permissible to look at all the body parts of one's spouse including the private parts, it is not advised to unnecessarily look, feel or touch the private parts. Aishah R.A says that neither had she ever seen the private parts of the Prophet (peace be upon him) nor had he ever seen hers.
26. After sexual intercourse it is better to have a bath before sleeping, in the manner explained earlier. However, there is no harm to only wash the private parts and make *wudhu* before sleeping.
27. It is not advised to speak unnecessarily during intercourse or make excessive sounds.

28. One should ensure that any rings or other items which have the name of *Allah* or verses of the *Qur'aan* be removed before sex.

29. Impermeable nail polish must be removed for the *ghusl* to be valid. If it is not removed the woman will be regarded as "unclean."

30. Wearing a shower cap during the *ghusl* will invalidate the *ghusl*. It is necessary that water goes to every part of the body including the roots of the hair.

31. After completion of the menses or post natal bleeding or sexual intercourse or ejaculation, a bath – *ghusl* – becomes compulsory. Those who are lazy or shy to have a bath are warned that the Angels of mercy will not come to their assistance – neither in their homes nor at the time of their death.

32. There are two main methods of contraception.

    (a) Reversible method – e.g. the condom, the diaphragm, the coil, the IUD, the pill, the implant, etc. It is only under certain circumstances and in certain situations that these methods may be employed. They are not permitted without a valid reason that is regarded in the *Shariah*. Fear of poverty due to excessive children is NOT a valid excuse, and does not permit contraception at all.

    (b) Irreversible method – e.g. vasectomy and the cutting of the fallopian tubes. This method is prohibited. It is only when doctors and experts confirm that a female's life would be threatened or

severe health implications would be caused if she fell pregnant that this prohibition may be lifted.

33. It is prohibited to employ irreversible methods of contraception without valid *Shari* excuse. Those who decide to do so after having a few children must be made aware of this prohibition.

34. Abortion is prohibited in the *Shariah* except in certain circumstances and within a certain time frame. For details of this please consult the Muftis or books that have specialised on the topic.

35. Sex during pregnancy is permissible. However if a woman does not desire to have sex in this condition then the husband should be understanding. The most convenient and comfortable positions must be used. Doctor's advise must be obeyed in the case of complications and sickness.

36. Both the husband and wife must fulfil each others obligations and rights. The rules and guidelines of a happy marriage that are mentioned in this and other booklets must be applied. Disregarding them will only have a negative impact on the marriage.

37. The *Shariah* has permitted a male to marry up to four women on condition that he fulfills their rights and is just in his treatment to them. Thus, to feel that this permission is bad, incorrect, or invalid in our times, or to hinder it in any way is a dangerous sin. Though it is best to inform the earlier wife or wives of the next marriage, if the *Nikah* is done without her

knowledge due to fear of her rejecting the allowance that *Allah* has granted or making life difficult for the next wife, the *Nikah* will still be regarded as valid.

It should be noted that it is strictly prohibited to unnecessarily prevent a man from taking another wife or up to four wives.

CONCLUSION

We have tried our best to be clear, frank and explicit so as to educate the Muslim masses of the rulings pertaining to their sexual lives, and open their eyes to *Halaal* and *Haraam* in this regard..
We must understand that the Prophet (peace be upon him) has prohibited us from being shy regarding queries which affect us and our *Deen*. He says, "There is no shying away from knowledge!"

Please seek further clarification from qualified and able *Muftis* on issues that may affect you and have not been discussed in detail in this booklet.
Artificial insemination, abortion, restrictions upon a couple (or those intending to marry) in the case of AIDS etc. are just some current issues that we have not expanded on.

Regard it as **your** duty to spread this booklet, whether in the form of a gift to a young man or woman, a suffering couple or through simple distribution upon the occasion of *Nikah* to the adults present. It is

rewarding to spread the teachings of Islam to as many people as possible.

You may never have imagined how helpful it is to know and practice what *Allah* Almighty; our Creator has taught us in the *Shariah*.

May *Allah* Almighty accept all our efforts and save the *Ummah* from all evil! *Aameen*